

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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AMERICAN MISSIONARIES IN INDIA.

From the Panoplist.

MISSION AT BOMBAY AND THE VICINITY.

Extracts from the Journal of Mr. Graves at Mahim.

Sabbath, May 16, 1819. As I passed the house of a grave looking old man, a weaver, I stopped, and addressing him was led to give some account of the shameful character of Hindoo idols;—and then of the holy character of the true God, and Jesus the Mediator, and the indispensable necessity of worshipping the holy Deity through that name, in order to receive the forgiveness of sins. I then rose, bade him farewell, and was passing away, when he said, "Master, give me your hand." I turned, and his hand was extended to receive mine; his eyes were also suffused with tears. The ceremony of striking hands denotes here a special pledge of mutual faith,—and I was therefore much astonished with such a salutation. How is this, said I? What I have said is inconsistent with all the idols, and all the Hindoo rites. If you would approve it, you must desert them altogether. "No," said he, "but we must worship our gods," implying, that he would divide honours between the idols and Christ. No, said I, then Christ will not save you; there is no remedy for you. You and your gods will perish together. You can have your choice. "Well," said he, "then I will consider on the subject, and inquire of the learned." Consider well, said I, but inquire of God. He is the Teacher, ask him humbly, from your heart, and he will show you that these words are true. "I will do so," said he.

17. This morning as I returned from a house of mourning, I passed the new place of worship. Their worship it has pleased God again to silence; but in the

house near it were two of the supposed inspired persons, a man and a woman. They were quaking, leaping up, and invoking the gods. Several other persons were present, and I addressed them.—Upon which the man coming out at the door said, "who am I." You are a man, said I, and you with your companions have exceedingly offended God, by the worship of devils. "No," said he, "I am a god," and several others reiterated, "he is a god." Said I, Jesus Christ the Saviour of the world is going to destroy all images, and idols, and devils from the earth, and their worshippers too, if they do not repent. I then proceeded in attempting to publish the Gospel, and at every sentence, the man, as he stood quaking and throwing up his head, muttered "Yes." One of the women present had a sore foot, with a piece of a peacock's feather fastened upon it for a cure. She had also come hoping for a cure from the possessed man.—Some ashes were therefore brought to him, which he applied above the sore, and with obscene appellations bade the devil to be gone.

Sabbath 23. Visited the weaver. He commenced speaking, as if he intended to give me much light respecting the gods. Indeed, said I, this is strange. I thought you were preparing to inquire after the truth, and ask instruction of God; but now I perceive you have not. If you had, you would have done with these foul deities. Have you been to the true God for direction? "I will not lie," said he, "I have not." Then I tell you, turn about; your probation may soon be over. You know, and every one may know, that gods guilty of abominable crimes are no gods. Death is near. The resurrection and judgment will follow. And unless Christ is received in your life time, eternal misery is at hand.

25. A man who has ever been oppo-

sed to the truth, while making an offering for the dead, had told me, that if I would call at his house, he would show me his authority in a sacred book, for such a transaction. I therefore called to-day and inquired for it. He said "I have no shaster; since you came among us our shasters have been annihilated." But how can this be? How do you live? Persons cannot live without a shaster. Indeed you do not live. You are dead. The whole Hindoo race is dead. "True we are," said he. "You have taken away our empire." I have nothing to say respecting that; but it is a serious truth that you are all dead; and a great portion of the English are dead also. A corpse has no ears to hear, and no heart to understand. "Then," said he "we are all dead, because we hear not your words, are we?" No, but because you hear not the words of the Infinite God. "For my part," said he, "I do not discover the invisible God." True, indeed, and because you are dead. "So be it then, we are dead and buried and burnt, but have *you* any life?" I hope I have a little. "Will you then impart life to us?" How can I? can any of you impart life to a dead friend? "Will you then tell us how we may have life?" I would, but you being dead have no ears to hear. Can you tell a corpse how to live? I have often attempted to tell you of life, but you have refused to hear for any length of time. You and your gods are all dead together. Then he said, "now I will hear." As, therefore, I told him the necessity of relinquishing all idols, he said, "we will do it." But just at that instant, as it begun to be dark, a lamp was brought out, and they all began their usual ceremony of worshipping it, repeating at the same time, a kind of prayer, each one speaking aloud. I inquired if there was no shame in worshipping something inferior to themselves. "No," they said, "we worship God," meaning no more, however, than that the light was divine, and added, "the lamp is very useful." So are one's feet. He then bowed down and worshipped his feet. You worship every thing except the Lord of all, and have no shame to worship his creatures

and neglect him. "No," said he. Then you show your true character, and that you are indeed without a particle of true life. Hear, then, how you may have life. Having told him what I considered necessary in order to his having life, he said, "I can never bring my mind to that." Then replied I, there is no remedy for you. You must remain dead, and after the death of your body you must be eternally miserable.

June 3. Conversed with a considerable number of persons near a place lately consecrated to the new God, the prevailing epidemic. From their appearance I should judge that they were for the moment fully convinced of the impropriety of worshipping any other than the living God, and of the necessity of loving the Mediator. But they were wayfaring men, and in all probability continued their way to death, as naturally as their journey.

Sabbath, June 16. In five or six places, where a few individuals were together, I attempted in vain to address them with the words of life. In one place the principal man was a Catholic, who was inaccessible because I had told him it was disobeying God to work on the Sabbath. In another place, they were strangers, who had probably heard of me. I had scarcely finished an affectionate salutation, when, without answering it, they all arose and departed. And I met with very few during the day, who attended with any considerable interest. The weaver too told me to-day, that he had made up his mind to know no other god than those he had known before. I warned him according to my ability, as a solemn close to what I had said previously, while a female of the family deridingly said, "talk no more, he will cry."

14. Religious prospects in regard to this people seem extremely dark. I never perhaps realized more sensibly what the Sacred Scriptures mean by *dry bones*.

16. In the evening we heard and felt very sensibly an earthquake, which, we have since learned, almost ruined the district of Cutch, situated at the north of this. It was not observed by all the na-

tives here; but it engrossed much of their conversation for several days.

They suppose earthquakes portend some great calamity: such as famine, pestilence, or war. And they often wished to know my thoughts on the subject. I told them that it was thought by some, that great earthquakes and other heavy judgments would introduce the day, when all nations should yield to the Gospel. But that they were always designed to show men, and make them sensibly to understand, that Jehovah has a perfect control of the world, and governs it at his pleasure.

22. As I was going over to Salsette, there being very many passengers in the boat, I attempted to address them, but was prevented from doing it to any purpose by the cavilling of an individual, who was passing. But when I returned there were 60 or 70 passengers who were quite attentive to my remarks.

24. Met with a man who had several times heard me with some attention, but had always refused to take or read any tracts. After the usual salutation, I said, what fruit is this lying here. "It is a wild fruit," said he, "which, if eaten, is very injurious, and children finding it are very apt to eat it, for there is a peculiar sweetness in it." Well, said I, it is just so with sin; it is very pleasing at first, but its end is misery. "Who knows that in these dark times?" God knows it, and he has revealed it. Your idolatry is very agreeable to you, but when God comes to punish you then it will be dreadful. "But how can we forsake the religion of our fathers, and adopt a foreign one?" Why examine, and see if it is right or wrong; if wrong it ought to be forsaken. Then forsake it; why not? All religions cannot be true, because they contradict each other.—Now observe one reason, by which I know mine to be true, is, that it does not please, at first sight. If it were pleasant to all, especially to bad men, I should know it to be false, and in favour with sin. But it differs from all others in its opposition to sin, therefore it must be true. This is indeed a fearful saying, that all without faith in Christ, are hastening to hell. Therefore I warn you to

take heed; and for your own good I make a small request, that you will take and read this little book; it is short.—"Well" said he, "I will read it and see."

29. In returning from the school in P——, I conversed with those into whose company I fell. Two persons gave a particular attention. One of them was carrying a lad, his son, who was unwell. From his seeming tenderness, I took occasion to speak of the mercy of God in a Saviour. Then I told them, that at the approaching day of judgment that Saviour would fix for ever all the destinies of men, according to their moral characters; and I gave them to understand the awful nature of their doom without repentance and faith in Jesus. One of them said, "While you were speaking, the hair of my flesh stood upright, and all things of this world seemed trifles." Well, said I, they are so indeed; for how long is our life, and then how long is the fixed state of eternity? And I assure you, I have not spoken these things from my own mind. God, the true God, has given a book with infallible testimony, containing these things more fully, so that they are indeed infinitely interesting realities.

30. Receiving information in the morning that brother Bardwell's eldest child was at the point of death, I went and saw her expire. The bereaved parents needed as I trust they experienced, those consolations which man cannot give.

July 2. Commenced attending prayer in the Mahratta schools. There was less disturbance, and much more seriousness than I had anticipated.

21. To day I commenced conversation in the following manner. You expect to go to happiness when you die, do you not? Then how? What will you do to make it sure to yourself. "I will worship," was the reply, "and not lie nor steal." But are you certain that you must forsake all sin, in order to go to happiness? "Yes, otherwise I shall go to misery." But if it be necessary to forsake sin, then it is necessary to disapprove of those who commit it, is it not? "Yes, to be sure."—

There can be no doubt of this? "No," said he. Hear me, then. The whole account of your gods, is an account of quarrels, adulteries, falsehood, thefts, and murder committed by them, and this according to your own sacred books.—therefore, if in order to get to heaven, you must not approve of those who commit sin, you must not approve of your idols; and if not approve of them you must not worship them. In other words, you must forsake them, and so forsake your whole system of religion. Remember this is your own conviction and confession. You know, then, that you must seek some new religion for the true one, and practice it, or you must be miserable after death. Now, in no religion is there any Saviour from sin, but in the religion of Jesus Christ. He has given infallible proofs of his own holiness and his attachment to holiness, and of his ability to save to the uttermost.—To him the heavens and earth, the sea, and life and death, and infernal gods, have been made to give witness. And God himself will now give you witness concerning him, if you will only take a proper course to receive it. Now what God does is sure; He is before all, above all, wiser than all, stronger than all, and that to an infinite degree, and perfectly holy. But if one of your gods could possibly get into heaven, another, his enemy, would be likely to cast you thence into hell. Therefore, hear the voice of the true God. Look to Jesus and be saved.

I pursued a similar course in several other places, and was generally favoured with a good attention.

Aug. 2. In an obscure place, which I had not before particularly noticed, I began a conversation with a few, when others gradually came together to the number of 50 or 60. This was, I believe, the greatest number that ever collected in Mahim to hear me. Probably they were brought together only by curiosity, but they heard very silently and remained so while I attended prayer with them. I thought, O could such a gentle season be allotted to me every day, how pleasantly would my time pass. I should then expect success. But God seeth not like man.

18. Saw a large offering of cooked food with fresh vegetables and fruit cast down by a little pool, as means of propitiating evil spirits. It was there left to be devoured by asses and crows, the vessel which contained it being dashed in pieces.

Sept. 9. Seeing a child ornamented with flowers, as if presented to it in offering, I inquired the reason of several persons standing by. They said it was children's play. I then drew a comparison between it and the idolatry of the people: then gave them some account of the true God and his way of salvation from eternal misery. From their conversation among themselves after this, I could not avoid thinking that their understandings were in a good measure convinced. Yet for their lives they would hardly renounce their idols.

4. Conversed with several persons, who manifested extreme thoughtlessness in view of eternal realities. Surely every thing we have done, or can do, seems like throwing straws to turn the current of the ocean. He only, who stilleth the ragings of the sea, can arrest the overwhelming ravages of sin.

Sabbath 5. Met with several Jews. Had much conversation with them respecting the time of the Messiah's coming, and the claims of Jesus to the Messiahship. They were neither prepared nor inclined to contradict my reasoning. The misery of their state is their extreme ignorance and carelessness respecting the Messiah. One of them however, said, that some of his people regarded the late dreadful earthquakes as betokening the near approach of the Messiah. He had also inquired of a certain Jew, who informed him, that when the world ended then the Messiah would come. I told them he would indeed come a second time ere long to judge the world, and it became them to prepare to meet him.

Sept. 30. Returned from Tannah from which place I had travelled with brother Nicolls, having spent nine days in a tour to Cullian and Basseen. At Cullian and Bhewndy from 20 to 100, or 150 and 200 attended our addresses, and we were interrupted a very little while attempting to publish the words of life.—

From Cullian by Bhewndy we travelled about 20 miles on foot. We invited the people in the several villages, through which we passed, to come together and hear the way of salvation. And they commonly collected in numbers proportioned to the size of the village, and heard with a silent attention, or made such inquiries as were generally quite appropriate. They behaved also with much propriety while, as we parted from them, they were commended to the mercy of God in Christ Jesus by prayer.

There being much rain and very deep water through which we were obliged to pass on foot, we judged it advisable to go the remainder of our way to Basseen by a boat. In the latter place, also, we had many interesting opportunities of addressing the people, and in all the places distributed a number of tracts. While on our way we had favourable and pleasant seasons of attempting to publish the Gospel to the boatmen and passengers. As we spent one night on board with 25 or 30 men, they all decently attended, while the protection and blessing of God were requested through the name of Jesus.

A. GRAVES.

CEYLON MISSION.

Letter from Messrs. Winslow and Spaulding to the Corresponding Secretary, dated Columbo, Feb. 2, 1820.

Rev. and Dear Sir,—By a joint letter from us and brother Scudder, by the Indus, Capt. Wills, you will have learned the merciful dealings of God towards us until our departure from Calcutta. We took passage for Ceylon, Nov. 10th, in a good ship, the Dick of London, and had only to regret the detention of brother Woodward by the sickness of his wife. We left him, however, with the assurance, that though in a land of strangers, he was surrounded by sympathizing friends, and under the care of a kind Providence.

Our passage was long but pleasant. By the kindness of our Captain, we were permitted, not only to preach on the Sabbath, but to hold meetings every evening with the seamen. They generally gave good attention; some appeared

seriously impressed; and we left the ship with the hope, that two at least were under deep convictions.

We made the Island of Ceylon 19 days after embarking, and 12 from the time of leaving the river; but it was three days more before we could gain the harbor of Trincomale, being carried beyond it at night by a strong current, which exposed us to some danger from the rocks on the coast. At Trincomale we were very kindly received by the Wesleyan brethren, Messrs. Carver and Stead, who did every thing in their power to assist us.

We hoped to find some method of direct conveyance from this port to Jaffna; but, as the monsoon made it impossible to go by water, there was none except through an almost trackless jungle of 130 miles, in the course of which were several rivers to be forded. The journey we concluded to attempt; but on endeavoring to obtain palankeens and coolies, we found they could not be had for so many travellers. We might have waited until the first band could return, but were told, that in a few days the weather would be such as to render travelling impracticable, as the rainy season was commencing, and the rivers would soon swell so as to be impassable. To stay at Trincomale was impracticable; as not a house could be hired; and that of the Wesleyan brethren, as they were building, was not in the situation to receive us. Our passage was paid to Columbo, and the prospect was, that we could find a more ready conveyance there, than from any other port on the Island. Brother Scudder, however, as his labours seemed to be peculiarly needed at Jaffna, on account of the ill health of our brethren there, concluded to attempt the journey by land. With some difficulty the means of conveyance were found; and we left Trincomale after a stay of three days, while our dear brother and sister were preparing to go through the wilderness.

On our way to Columbo, we touched at Galle, a very pleasant port on the southern extremity of the island, and were detained several days. During this time we were most hospitably en-

tertained in the family of Mr. McKenney, a Wesleyan missionary; and our hearts were cheered by a sight of the good work, which he and his colleagues are there carrying on. The schools, which form the glory of the Wesleyan missions here, are at this station very flourishing, and afford an interesting spectacle.

We finally reached Columbo Dec. 20th, rejoicing to see this capital of the country, which is to be our future home. The Rev. Mr. Chater, who is well known as the very kind and most hospitable friend of our brethren, immediately invited us to his house, till we could make arrangements for proceeding to Jaffna.

We feared being obliged by the north east monsoon to remain at Columbo some weeks; but had the happiness of finding, that we might, with some difficulty, proceed soon by an inland navigation through lakes and canals. We were encouraged to attempt this by that very valuable friend of our mission, J. N. Mooyart, Esq., of Jaffna, who was providentially at Columbo, and calculating to return by this route, in 10 or 12 days. He has, however, been detained from day to day, and we have waited for him until the present time. We are now to start to-morrow. The delay we have regretted, though our situation has been rendered as pleasant as it could be by the kindness of those around us, especially of Mr. and Miss. Chater, to whom we are deeply indebted, and of the Wesleyan brethren at this station. The other friends of our mission who reside at this place, have treated us with attention and kindness.

We have had the pleasure of meeting most of the missionaries on the Island: the Wesleyans holding their annual conference here, and the Church missionaries being met on the business of their mission. There were yesterday at our table 15 missionaries—such a thing as probably never was at Columbo before. The Church missionaries are regularly with us in the same family. They are most valuable men.

[Messrs. W. and S. waited on Sir Robert Brownrigg, the governor, soon after their arrival at Columbo, and were kindly received by him. He was just leav-

ing the government, and had left the Island, before the date of this letter, amidst the deep regrets of the friends of religion, to whom he had become greatly endeared by his wife and paternal administration. His successor is Maj. Gen. Sir Edward Barnes.

Messrs. W. and S. bear witness to the excellent character which our missionaries at Jaffna sustain in the island, particularly for their laborious services, and their conscientious economy; the support allowed to the Wesleyan missionaries and their schools being much larger than that allowed to our establishments.]

Since coming here we have received several communications from the brethren at Jaffna. They are still afflicted with sickness. Brother Richards is better than it was expected he ever would be, but far from having any prospect of final recovery. Brother Poor and Meigs are both nearly laid aside by sickness, though they were both better at the date of our late accounts. Brother and sister Scudder arrived in safety to their assistance, after a long and dangerous journey. He seems to have entered with spirit into the work. You will have learned before this, that the brethren have already seen some fruit of their labour—in the apparent conversion of several from among the natives.

We have to-day heard of the safe arrival of brother and sister Woodward at Trincomale. The Lord has afflicted them since we parted by removing from them their little son. They will proceed by land to Jaffna. From brother and sister Scudder we heard three days ago, that she had become the mother of a fine little girl; and to-day we have the sad intelligence of its death. We long to see and sympathize with the afflicted parents. For the many mercies we daily receive, we desire to feel ourselves under new obligations to devote ourselves to Christ among the poor heathen, whose wretchedness we now behold, and of which the half had not been told us.

With the highest sentiments of affection and respect, we are, Rev. and Dear Sir, Your servants in the Gospel.

M. WINSLOW
L. SPAULDING.

CHOCTAW MISSION.

From the Panoplist.

Letter from the Missionaries at Elliot to the Corresponding Secretary, dated Elliot, June 12, 1820.

REV. AND DEAR SIR,

Our last joint letter was dated Dec. 20, 1819. We did not intend so long a time should have elapsed before another communication. But in consequence of multiplied engagements, which have called some of us from Elliot during most of the winter and spring, this delay seemed unavoidable.

Your letter of April 3d, has been received. The information it contained inspired us with new courage and zeal. We highly approve of the measures, taken by the Prudential Committee, to furnish the missions in this nation with suitable helpers. We have long been convinced, that without an experienced and persevering farmer at each establishment the cause must suffer serious embarrassment. We most ardently hope, that the Board will be able to send them in the fall. We are daily expecting the arrival of brother and sister Wood, and the two other brethren.

In reviewing the scenes through which the Lord has led us, we see much to excite our humility, our gratitude and our unshaken confidence in Him, whose cause we are labouring to build up. From our journal, though very imperfect, you will have learnt most of the important particulars.

The hand of the Lord was laid heavily upon us in the winter. Thirty-six of our family were sick at one time. Two or three cases were considered dangerous. But in the midst of judgment the Lord remembered mercy. By the close of March, general health was restored, which, considering the number of the family, has been enjoyed to an unusual degree ever since. There have been, however, among the laborers and children many distressing cases of sore eyes.

In February a second establishment was commenced near the Tombigbee river, about 100 miles south-easterly from Elliot. Some particulars of this have already been communicated. Three and four laborers have been employed at

that place, but we have not yet been able to spare one of the brethren from Elliot to reside there.

A convenient house has been completed, a garden and yards for cattle prepared; and it is expected that 20, or 25 acres of corn and potatoes will be cultivated. It is highly important, that a number of additional buildings should be erected in the course of the next fall and winter, and large preparations made for raising provisions. This will enable us to open a school in the autumn of 1821, without great embarrassment, and we think with less expense than has been incurred at the other establishments. If these preparations should be made with suitable activity, we think the natives will wait with patience.

The Prudential Committee have also been informed, that the *Six Towns* have made an earnest request, that the American Board would establish a school and blacksmith's shop in their district. This request was accompanied by an appropriation of \$1,000 per ann. for 17 years, for the school; and the same amount for the shop. Individuals in that district have given encouragement, that if the establishment should be put in operation, further appropriations may be expected. It was contemplated by the natives, that the shop should be a public one. It is doubtful, whether it would be expedient, or whether the Agent would think it advisable, that the Board should have any thing to do with it in that shape. The hope is indulged, that the appropriation will be so modified, that the whole will be given to the *school*, and the shop be established on the principles of the one now at Elliot. Should the Prudential Committee take this establishment under their patronage, it is our opinion, that it ought to be commenced in the fall, and that a missionary and a good blacksmith should be sent out with reference to it.

At Elliot there have been erected, since we last wrote, one log house 20 by 22 feet; a meat house 18 by 20 feet; and a commodious joiner's shop. About ten acres of excellent bottom land have been cleared by hired help, and four or five acres by the boys under the direc-

tion of brother Williams. Considerable progress has also been made in several branches of mechanical labor, and in various other business. The school has increased in numbers and in favor with the people. At present it consists of 70 promising children. All these live in our family, eat at our table, and are receiving, in every respect, a civilized and Christian education.

We are receiving from the Choctaws the most pleasing evidences of their friendly disposition; of the confidence they repose in us; and of their increasing interest in the objects of the mission. On the 3d inst. we were visited by two of the kings, or principal chiefs, of the nation, attended by seven or eight of their captains. They expressed the highest satisfaction with the school, and as a proof of their sincerity, king *Puck-sha-nub-bee* gave, out of the annuity due to this district, \$2,000 per ann. for 16 years, to commence with 1821.

At our request they tarried over the Sabbath, which was principally devoted to their instruction, in some of the interesting portions of Scripture History, and a few of the leading doctrines of the Gospel. They gave strict attention, and after the close of two exercises, they addressed the children for near an hour, in which they exhorted them to listen to the Good Book, which taught them to love all mankind. One of the Chiefs told the children they must not attend to it as to a *common* book:—Said he was very ignorant of it himself, but from what he had heard, he thought it the *Great Book*. “We should be very glad,” continued he, “to hear that any of the children were disposed to walk in the good path, which the Good Book pointed out.”

Puck-sha-nub-bee left a nephew, a full-blooded wild Choctaw, to attend school. He wished him to be taught to work.—“The Indians,” said he, “are so lazy, that they will hardly rise up to eat. We have no way at home to employ our children but to let them play. I have brought my nephew here, that he may be kept at work. I give him up to you to put him to a trade, or on the farm, as

you please, and to do with him, in every respect, as you think best.”

These facts proclaim, more loudly than volumes of arguments, the friendly dispositions of the Choctaws; and, at the same time, show that “the fields are white already to the harvest.”

In the view of these facts, and what will be expected of us and of the American Board, we feel a trembling anxiety. In order to meet with corresponding exertions these liberal and expansive views, much labour and much money will be required.—We are deeply sensible to the wants of the widely extended missions, which are dependent on the funds of the Board.—We sympathize with our Christian brethren generally, on account of the embarrassments of our common country. We view with grief the decrease of those streams of Christian benevolence, which have so long flowed into the Treasury of the American Board.—Our grief is increased by the consideration, that this happens at a time when, more than at any former period, great exertions are evidently required by the openings of Providence. We feel constrained by the most powerful motives *to go forward*; and not in the least relax our exertions. We cannot for a moment admit the idea, that *the Christian Public is insolvent*. We believe the Lord Jesus Christ has put into the hands of his disciples the means of carrying on his own work. Some may feel a temporary embarrassment; and others, who do not know the urgent calls of the heathen, or the manner in which their money is expended, may not be disposed to give as much as they are able. But we feel a confidence, that when the subject is fully understood, and the appeal directly made, means will be furnished to carry on the work. The kingdoms of this world have been given to the Lord Jesus Christ, and he will take possession of them.

By exhibiting the state of this mission it is not intended to hold it up, as a more important object of Christian patronage than any other. We only wish to contribute our mite towards strengthening the confidence and encouraging the hearts

of the friends of missions, in order that they may be excited to greater exertions.

It is a fact we have no wish to disguise, that Indian missions are more expensive, than was originally anticipated. It is equally true, that more, much more, has been done in the short period of time since beginning, than was ever anticipated by their most sanguine advocates. From all past experience it appeared manifest, that no permanent impression could be produced by temporary efforts. Agreeably, therefore, to the instructions of the Prudential Committee, it has ever been the object of the missionaries "to lay the foundation broad and lasting." This has unavoidably been attended with much expense.

It is estimated, that the establishment at Elliot has already cost upwards of \$12,000, exclusive of all the labor done gratuitously by the Missionaries. But it ought to be distinctly kept in mind, that the greater part of this money has not been consumed. It has been vested in various property, some of which is of the most productive kind, and which may be considered as a permanent fund for the support of the mission. There are now belonging to the establishment at Elliot more than 200 neat cattle, including calves. There are also teams, of oxen and horses, waggons, carts, ploughs, and other implements of husbandry, suitable for a large plantation. More than 50 acres of land are cleared and under cultivation. Upwards of 20 buildings,—including a blacksmith's shop, mill, and joiner's shop, have been erected. Mechanical tools for various branches;—lessons, books, and stationary for the school, have been provided: and all the varied apparatus prepared for the accommodation of a family consisting of 100.

All the above property, including the use of the plantation, which may be considered as secured to the school during its existence, may, at a moderate estimate, be valued at \$8,000. There has been, therefore, a consumption of only \$4,000 for all the purposes of this mission. Or, in other words, of the \$12,000 expended at Elliot, \$8,000 are

vested in property which is productive, and suited to the various wants of the establishment.

We will now present to the view of the Committee the effects, which, by the blessing of God, have been produced by the expenditure and investment of this money at Elliot.

In the first place, there is a very strong and general impression throughout the nation, in favor of Christian education. The Choctaws not only wish to have their children educated, but they wish to have them educated by good men; and instructed in the way of the Good Book, which teaches to love all mankind.

Secondly, there are 70 children in the school, who have made very considerable progress in various branches of education; in habits of industry; and in a knowledge of the first principles of the Gospel.

In the third place, it has excited among the Choctaws a spirit of liberality in aid of schools, and other objects of instruction, which is perhaps without a parallel among unenlightened and uncivilized people. Besides the subscription last August for the school at Elliot, the Choctaws have appropriated \$3,000 annually for 17 years, and \$2,000 annually for 16 years for the support of schools; and \$1,000 annually for 17 years for the support of a blacksmith's shop; making an aggregate of \$6,000 annually, or the interest of \$100,000, appropriated within ten months, for the purposes of instruction and civilization.

(To be concluded.)

CHEROKEE MISSION.

For the Religious Intelligencer.

Extract of a letter from Sarah Hoyt to a member of the Young Men's Religious Charitable Society of South-Hampton, Mass. dated Brainerd, July, 4th, 1820.

BROTHER [IN CHRIST,—Your letter accompanied with the valuable donation from yourself and associates, arrived safe to us on the 29th of May.

Numerous and important cares, together with a feeble state of health, render it impracticable for my father to write,

or he would gladly address you from his own hand. In his behalf and in behalf of the Missionary family, I present most sincere thanks and warmest gratitude to all who have so liberally united in this work of love. In this way, may all unite in obeying the Saviour's command, "Go ye into all the world and preach the Gospel to every creature." May your rich reward in him be sure, and your souls abundantly reap the fruit of their labour.

It is by these means the work is kept in operation. The active missionary in the field of labour may not perhaps do more for the progression of the work, than those in Christian lands whose exertion and influence are used for its extension.

Words are wholly inadequate to express the emotions excited in our breasts, while our hands have been strengthened, and our hearts encouraged by the kind aid of our dear distant Christian friends. How encouraging to reflect, that though far remote from Christian Society, situated in a desert land; yet thousands are continually united in upholding our hands by their most fervent prayers and consecrated offerings for the prosperity of the work.

Let Christians be encouraged; the Lord has heard their prayers. He has accepted their offerings. The work is his, and must prosper; and we may well exult in praise and adoration to his name, while we behold the work of his glory in the dark places of the earth, and the fulfilling of his promise to his Son, that he shall have the heathen and the utmost parts of the earth for a possession.

For our dear red brethren he has indeed done great things whereof we are glad, and does continue most abundantly to prosper his work among them, far beyond our expectations. A thirst for education and religious instruction, appears fast increasing, not only in this nation, but wherever Missionaries are sent among them.

Since local schools have been proposed, so urgent and pressing have been the requests from different parts of the nation, that it has been thought best to

spare those who were much needed at this station, to go and commence schools until others can be sent to supply their places. In the neighbourhood of our dear sister Catharine's parents, about 100 miles west of this, there is a most glorious prospect. A school of sixty scholars has commenced, and a number of old and young are inquiring after the good way, which their friends, David and Catharine, have found. This dear young brother and sister went on a visit to their parents early last spring, and by their pious exertions and ardent zeal for the perishing souls of their people, were made instrumental of calling up a very general attention in the neighbourhood. Catharine said her heart was melted to see her brother, who but a few months before was numbered among the careless and indifferent, now exhorting and persuading, with the greatest boldness, his dear parents, brothers, sisters and friends, to come and find the precious Saviour, which he had lately found and resolved to follow. As soon as he reached his father's house, he begged them to unite with him in praying to the Great Spirit; and read and told them what he had said in his holy Book. They were much affected at this change in their beloved son, and as he improved every opportunity in conversing with them and with his other friends for the few days he stayed with them, many of them were much affected and very desirous to hear more about this good way. They soon sent a very urgent request that we would send them a teacher, and offered to build a house for a school at their own expense; which they have done. The school commenced in April. Soon finding too many scholars to be well managed under one roof, brother Butrick, who was stationed there, proposed a division, and to have another house for the girls, to which they readily assented; and as soon as they found a female teacher would come, collected 50 of them, and built another house in a short time. Sister Catharine has commenced the girls' school.—The attention among the people appears increasing. More than 100 attend public worship regularly on the Sabbath; and with a number,

there are great hopes that a work of grace has commenced. One woman has been received as a candidate for baptism. We have great hopes that a Church will soon be established there.

In compliance with the request of your Society and that of the Young Ladies' Society, a girl and a boy have been selected to bear the names you mentioned. The girl we think is about 5 years old—the boy between 6 and 7. They have both been but a short time with us—but we think them promising children.

That you, dear Sir, and all associated with you in uniting their exertions for the spread of the Gospel among the destitute, may experience abundantly the fulfilling of that promise, that those who water others, shall themselves be watered, and at last meet, as your crown of rejoicing many souls brought to Christ through your instrumentality, is the sincere desire and most fervent prayer of all the Mission family at Brainerd, and of your sister in Christ,

SARAH HOYT.

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

PASTORAL LETTER ON THE MISSIONARY CAUSE.

Brethren, beloved in the Lord,—Glorious promises are on record for the prosperity and glory of Zion. All her concerns are dear to her God. He will cause her to be built up, and make her children to flourish like the palm tree. The Lord has already done great things. Where churches have been planted, he has blessed his word and ordinances to the conviction and conversion of sinners, and the strengthening and comforting of his people. He has thus lengthened the cords and strengthened the stakes of his heritage. He has done more—he has, within a few years, commissioned and sent forth to the perishing, many faithful and devoted servants. He has planted his standard in China, in India, in different parts of Africa, in the wilds of America, and in the Islands of the sea. He has stirred up his people to labour and pray for the advent of *that day when one shall say no more to another—know the Lord, but when all shall know him, from the greatest even unto the least.* These glorious objects are to be effected by the agency of the church and people of God, under the sanctifying influences of the Holy Spirit. This is beginning to be felt with uncommon weight by them. The different sections of the church of God in this country have claimed a share in this work. Six establishments for evangelizing the world already exist among us.—“The

American Board of Foreign Missions”—“The United Foreign Mission Society”—“The Baptist Board”—The Moravian, and the Methodist—and last, though not least, the “American Bible Society.” These are intended to send the bread of life to the perishing, and to cause the healing waters of the sanctuary to flow to all people. One of these, the Reformed Dutch Church, constitutes a part. We have connected ourselves as a denomination with “The United Foreign Mission Society.”

All the denominations in our country are also engaged in extending their bounds in this favoured land, by the truly Christian work of bearing the unsearchable riches of Christ to the destitute. In this work our church has also borne a part: some of our ministers have laboured individually in this field, and the church has from time to time sent forth others. Much still remains to be done. Many districts of our country, more or less extensive, are yet in a destitute state not only on our frontiers, but in the immediate vicinity of populous districts, and in the near neighbourhood, where churches have been long established. These things ought to be so no longer. It is high time to awake. Our duty to God and to our fellow-creatures requires that we should lay these things to heart, and *feel* and *do* more for the perishing. Our circumstances, as a church, require that we should thus labour to extend and strengthen ourselves, and spread pure and undefiled religion. The opportunity will not longer be afforded us at home. The ground will soon be occupied by others, and we shall be left to unavailing self-upbraidings and regrets. Better things however are hoped. The Lord has richly watered us, and we, it is hoped, will soon water others. Much may be done by the faithful and liberal use of the means with which the Lord has blessed us. Let not the appeal be made in vain.

Your fathers and brethren, in General Synod assembled, have had the subject under serious and prayerful consideration. They have adopted a plan which will be sent to you; and for the execution of which your prayers and exertions are specially and earnestly solicited. Consider the subject attentively and prayerfully, and act accordingly. Remember what Jesus has done for you. Remember also the worth of immortal souls; and have compassion on them that are ready to die; and remember that they must die *soon*, unless they are rescued. Count it an honour to be fellow-workers with God, and be instant in season and out of season, always abounding in the work of the Lord, forasmuch as you know that your labour will not be in vain in the Lord. And now, may the great head of the Church multiply unto you grace, mercy, and peace. Amen.

REVIVAL OF RELIGION.

*To the Editors of the Weekly Recorder,
dated Marietta, O. August 11, 1820.*

Dear Sirs,—Yours of July 19, was received about a week after date; and, but

for numerous avocations, mostly of a parochial nature, should have answered it sooner. You request some account of the work of grace with which we are visited. At present, I can do little more than state that such a work has been begun, and (blessed be God!) is still progressing. It is probable that I shall hereafter give a full and particular account of it. Things began to assume a favourable aspect in a religious point of view about the beginning of May. These hopeful indications of a revival, now alluded to, seemed evidently to animate the prayers of the children of God. They seemed to feel that God was on his way, and that it was important that they should arise and trim their lamps, that they might be prepared to meet him, And verily, my dear Sirs, the Lord has come, and is still "passing by;" "though not in the wind, nor in the earthquake, nor in the fire; but in the *still small voice*." I state this, as the *general* characteristic of the work. In two or three instances, conviction was so deep and powerful, as to cause those who were the subjects of it, to be unable to support themselves. But, in no instance, has there been any appearance of enthusiasm. The work, in general, has been slow, and silent in its progress. About a week or ten days since, we were afraid it was going to stop—for we had not heard, for some days, of any new instance of awakening, or hopeful conversion. But, within ten days past, several instances of awakening have occurred; and ten of hopeful conversion. Perhaps I may say that the attention and seriousness are *now* as great and as general as at any former period, since the work commenced. O, may the King of Zion "go on conquering and to conquer," till all his enemies here shall be brought to bow to his sceptre, and made willing to give up all unreservedly to him! Such has been the attention for weeks past, as to justify the appointment of meetings in one part of the town or another, for *every day of the week*. For about two months, we have had 10 or 12 meetings a week; and all of them well attended. Last Sabbath was a very solemn and interesting day

with us—a day that we have reason to believe will long be remembered. A scene presented which we never before witnessed, and which drew tears from many eyes. *Thirty*, mostly young people came forward, confessed Christ before men, and were added to his visible kingdom; after which they sat down for the first time, at the table of the Lord, to commemorate his dying love. Four more were added on certificate. The meeting-house though large, was filled to overflowing. It was supposed that nearly or quite a *thousand* souls were present. And though the assembly was so numerous, yet great silence prevailed during the intervals that were unoccupied by speaking; and solemnity sat upon every countenance. Of the above named thirty, eleven dedicated themselves to God in the solemn ordinance of baptism. The whole number that have hitherto obtained hopes, since the revival commenced, is *fifty-six*. In addition to those who have been lately received, *seven* more stand propounded for communion, who live in Belpre; where there is a branch of our church, and where has been considerable seriousness the summer past.

I request your prayers, and those of all the people of God, that what we have experienced may be only as drops before an abundant shower—as the first fruits of a copious harvest—that the Holy Spirit would still continue to operate upon the hearts of the people here, till every house shall become a Bethel, and every heart a meet temple for his residence.—Affectionately yours,

S. P. ROBBINS.

Extract from a Letter from the Rev. Thomas J. Hall, dated Bedford County, Tennessee, August 9.

"In some parts of our county considerable awakenings have taken place, and a number have professed to have obtained the comforts of religion in the course of a few weeks past. We hope God is about to visit more generally his Church in its western branch.—*ib.*

From the Religious Remembrancer.

Extract of a letter from a gentleman in Bloominggrove, N. Y. to his sister in Philadelphia, dated

August 22d, 1820.

My dear sister,—I wish you could have been with us yesterday. I had the pleasure to witness 80 persons receive the seal of the covenant, in front of our church. Soon after 135 persons, new members, were received into full communion. All the first floor of the church was cleared; the seats and pews were all crowded with the members and after they had all partaken of the symbols, and gone through with the ordinances, they were requested to leave their seats and give room for those who had not yet partaken. The seats and pews were re-occupied, and the most of the day taken up in celebrating the Lord's Supper. About 12 more were taken under the charge of the Church. Service was kept up the whole time out of doors.—Such a throng of people was hardly ever known here. I think, my dear sister will now join me in prayer and thanksgiving to our Heavenly Father for his special goodness.

ISLAND OF OTAHEITE.

How astonishing does the intelligence appear, that a printing press should be established in the Island of Otaheite, and the Holy Scriptures published in that language. Let those who doubt the practicability of converting savages to christianity, pause before they venture to pronounce it impossible. The gods before whom the natives of this Island prostrated themselves in homage, have been presented to the British museum, where they may now be found, dangling with dignity for the gratification of the curious.—These former savages were the most amiable of the savage race; their color is that of a bright and shining copper: they are cleanly in their persons, perhaps beyond all other beings, civilized or savage. If they are even polluted by a fly, they immediately resort to the water. So frequently do they bathe, that they may almost be denominated as an amphibious race. Their abhorrence to flies is proverbial. Some years since,

the king of that Island was presented with a monkey; this animal, his majesty conceived, belonged to the human family, although somewhat inferior in size. He was waited upon by servants and treated with extraordinary respect. He was noticed by the grandees and dignitaries of the realm, at which he seemed highly delighted, and chattered his ideas of such hospitality with all the sincerity and all the sense of a courtier, bred in the Chesterfield system of ethics. But while this illustrious guest was receiving such well intened hospitality, he was discovered in the act of devouring flies for subsistence. This was a sin amongst the natives of Otaheite, absolutely unpardonable. The stranger was immediately hunted down, driven from tree to tree and he finally paid the forfeiture of his life for such temerity. They observed a singular custom, that it may be proper to mention; as it was difficult for one of these savages to remember the name of a civilized man for whom he professed friendship, he would call that man by his own name and enjoin upon that friend to do the self same thing.

The natives of Otaheite, are remarkable for their loyalty. Many years ago an American vessel was lying off the Island, in tempestuous weather, and a canoe was discovered under full sail. The chief of the Indians announced himself as Mr. Pitt, and waited on the Captain of the vessel. He informed him that his majesty was then celebrating his birthday, or that he should have done himself the honour of waiting in person upon the captain of the vessel. However as this was incompatible with his royal engagements, he had deputed his chief minister Mr. Pitt, to wait upon him, and to solicit a bottle of rum, to assist in the celebration of the day. This court formality was learnt by the natives from the Missionaries then inhabiting the Island.

For the Religious Intelligencer.

NASSAU HALL BIBLE SOCIETY.

Extracts from a report which was read before the Bible Society of Nassau Hall, and which was adopted by the same at their annual meeting Aug. 5th, 1820.

It is now the eighth anniversary of this Society. Its return has reminded your Board of

the duty which devolves upon them of rendering to you the following account of their proceedings

The distribution of Bibles and Testaments, since the last annual meeting, has been made as follows, viz

62 Bibles and 164 Testaments, to the Princeton Sabbath School Society.—20 Testaments to the Rev. Mr. Smith, then on a mission in Virginia—24 Testaments to the Trenton Sabbath Day School Society.—12 Bibles to Mr. F. McFarland for distribution in Burlington county, N. J.—50 Bibles to the U. S. ship Columbus, Comm. Bainbridge—50 Bibles to the Navy Yard at Philadelphia—6 Bibles and 12 Testaments to Mr. Orson Douglas, for distribution in Pennsylvania—12 Bibles and 20 Testaments to the Rev. Mr. Lowe, for distribution in and about Mount Bethel, Penn.—30 Bibles to the Rev. Mr. Stafford, for distribution among the marines in the port of New York—12 Bibles and 25 Testaments to the Sabbath School Society at Long Pond, Bergen county, N. J.—11 Bibles were distributed by different members to worthy persons in and about Princeton.—5 Bibles were sold by the secretary at cost, and 1 by Mr. McFarland; making the whole number 250 Bibles and 265 Testaments.

During the past year 255 Bibles and 250 Testaments have been purchased from the American Bible Society; and a donation of 50 dollars has been presented to the same Society.

Since the formation of the Nassau Hall Bible Society, (a period of not quite eight years) there have been distributed by it, 2193 Bibles, and 394 Testaments. 450 dollars also have been presented to sister societies

In January last, the American Bible Society voted to this society a donation of 100 Bibles and 100 Testaments. This donation was very thankfully received, and readily disposed of. The National Society has been particularly kind to the Nassau Hall Bible Society; and we must here acknowledge the very polite attention of Mr. Nitchie, the agent of that society, in sending regularly the periodical publications of the British and Foreign Bible Society, and those of our parent institution; and likewise in forwarding our orders to places with which we have no direct communication.

In addition to these facts, we shall not long detain you, by the indulgence of our own reflections. You perceive what your charity has already accomplished, and the success with which, during the last year, our exertions have been crowned: inconsiderable as they have been, in the distribution of that charity—a charity which, as it is itself the gift of God, is, like all his other gifts, incalculable in its extent, its consequences, and its value. When therefore we say that you already perceive what your charity has done, we mean, of course, only that you perceive its immediate effect—only the direction in which it commences—all beyond that is unknown to us.—To trace the utmost extent, and to estimate the entire result of that charity, which com-

mences in the gift—we do not say of several Bibles, but of a single Bible, belongs only to Him, whose word it contains, and whose salvation it reveals.

It has been said, with great propriety, concerning the Bible, "it is a book, which it is now too late to eulogize." So may we say respecting the work of distributing that book; it is a work, which it is now too late to eulogize—too late, because it no longer needs this kind of encouragement—too late, because the heaven-born zeal that urges it onward, is, at this moment thrilling in millions of bosoms. Because in the amplitude of its range, it has shed a brightness around it, before which the mightiest of its enemies have bowed with grateful and submissive joy, or fled with silence and confusion. No, it is a work which we do not attempt to eulogize. Especially here, where the satisfaction that is felt in contributing to its progress, and in meeting, as we do this day, to review what has been done, and to look forward to what remains to be done, is more than sufficient to encourage and compensate our utmost exertions. Let, therefore, the return of this anniversary remind us of our duty; and in sending this book of God to those who are ready to perish, let us never think that we have done enough, so long as there is in this world of sin, one immortal being without the knowledge of Jesus and his salvation.

MARINE BIBLE SOCIETIES.

A meeting was held on Tuesday at the Seamen's Chapel, on Central-wharf, for the purpose of founding a Marine Bible Society in Boston. The Rev Mr. JENKS was called to the chair and WILLIAM THURSTON, Esq. was chosen Secretary.

A Committee appointed for the purpose, reported a Constitution for the Society, which was unanimously accepted; and gentlemen were chosen to obtain Subscribers;—after which the meeting was adjourned to the second Tuesday of September.

On the evening of the 23d of August, a Marine Bible Society, auxiliary to the American Bible Society, was organized at Nantucket. The following gentlemen were appointed Officers of the Society:—

HON. JOSIAH HUSSEY, *President.*

WILLIAM COFFIN, Esq. *Treasurer.*

REV SETH F. SMITH, *Cor. Sec.*

WILLIAM HILL, *Recording Sec.*

[Chris. Watch.

AT PROVIDENCE,

On Sunday evening last week, the Rev. Mr. Strafford, of New York, preached a discourse, in the First Baptist Meeting House, to a very crowded audience. He gave an interesting detail of facts respecting the state of the seamen of our country, and the exertions which are making to supply them with the bread of life. He enforced the claim of this class of men upon the philanthropy of the Christian public, and concluded by an invitation to our

citizens to form a Marine Bible Society auxiliary to the National Bible Society.

Accordingly on Monday evening, a meeting took place at Blake's Hall for this purpose, Col. Alexander Jones was appointed Chairman, and Rev. Edward R. Lippitt, Secretary.

After a prayer by the Rev. Mr. Gano, a Constitution was adopted, and a subscription was opened and signed by the persons present.

Similar Societies have been formed in Nantucket, New Bedford, Newport, Bristol, &c.

Prov. Amer.

OSAGE MISSION.

From the American Missionary Register.

"Blessed are the dead who die in the Lord."

With deep and unfeigned sorrow, we are called to announce the melancholy tidings of the death of two of the Union Missionary Family. Miss Hoyt and Miss Lines have finished their pilgrimage, and gone to their eternal rest. The former took her departure on the 21st, and the latter on the 25th of July. The remains of both are entombed on the banks of the Arkansas. Both were amiable and lovely in their lives; and both will long be remembered with respect and affection, by the surviving members of the mission family—by the board of Managers under whose patronage they had embarked in their christian enterprise—by a wide circle of relatives and friends—and by every individual throughout our country, who cherishes a tender regard for the pious and devoted servants of our God and Redeemer.

This mournful intelligence reached us this morning, in the subjoined letter from the Superintendent and Assistant.

It will be recollected, that, in this climate, the heat of the weather, during the last two weeks of June, and the whole of July, was unusually severe; and it doubtless was much more oppressive on the waters of the Arkansas. When we add to this unfavourable circumstance, that the current of the river, in many places, is so rapid, that it can only be ascended by the effort of warping up the stream, we ought not, perhaps, to feel surprised that the family should have been visited with sickness and with death.

In this afflictive event, it is our duty to recognize and revere the hand of a Sovereign and Righteous God.

While we weep over the loss we have sustained, we mourn not as those who mourn without hope. We derive the richest consolation from the assurance, that our departed friends, released by their compassionate Saviour from his service on earth, have been translated to a purer and more delightful service in his Kingdom on High.

The following passage from a letter, written by Miss Hoyt, to her friends in Connecticut, only a few days before she was seized with the fatal fever, will be read, at the present moment, with peculiar interest:—"As yet, we have been blessed with health. How long it

will please God to continue it, I know not, nor do I desire to know. His will be done, and all will be well; sickness or death, life or health. Sweet will be the hour when we are released from these decaying tabernacles, and received into the arms of everlasting love, to extol through eternity, the infinite richness of divine grace."

Letter from the Superintendent and Assistant.

Little Rock, (Ark) July 29, 1820.

Dear Sir,—From this place, to us, who survive, a scene of affliction, and a season of gratitude, we address you. We sent on a communication from the Post of Arkansas. Since that time, a kind and righteous Providence has been pleased to visit us. Sister Hoyt we buried on the bank of this river on the 21st inst. She died the evening before, after a sickness of about seventeen days. Sister Lines we buried on the 25th, in this place. Dear Sir, we could here drop our pen, and pour out our tears. Our hearts are full when we tell you the loss we have sustained. Those beloved sisters are not with us; but our loss is their gain; they have gone to be with Christ.

Sister Johnson was taken sick about the same time with sister Hoyt. She is gaining strength? Several of the brethren and sisters have been visited with the fever. Our situation became so unpromising and alarming, and our boats so unhealthy, in consequence of the heat, and their crowded state, that we thought it our duty, to stop at this place, unload our boats, and give our sick opportunity to recover. We reached here on the last sabbath, July 23d. Our sick who survive are all apparently recovering. We shall write frequently. We have not time now to give you details, as the person who is to carry this to Nashville post-office, is waiting.

With devout thanks to God for his great goodness, we subscribe ourselves your cheerful servants in Christ,

WM. F. VAILL.

E. CHAPMAN.

N. B. One of our hands died on the 8th inst. We shall endeavor to give all particulars as soon as we have time.

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society acknowledges the receipt of the following sums during the month of August.

To constitute ministers members for life.

Rev. Gerardus A. Kuypers, D. D. New York,	\$30
Rev. Pascal N. Strong, do.	30
Rev. John Knox, do. of the Reformed Dutch Church, by an individual of their congregation	30
Rev. Chas. Hardenburgh, Greenwich, N. Y. by the same benevolent individual,	30
Rev. Wm. Kerr, Donegal, Ohio, by the ladies of his congregation through Robert Ralston, Esq.	30

Rev. Thos. Shepherd, pastor of the Congregational Church, Ashfield, Mass. by the ladies of the Society, per John Tappan, Esq.	30
Capt. Caleb Atwater, Wallingford, Conn. through Timothy Dwight, Esq. to constitute himself a member for life, From a friend to the American Bible Society	30 10
<i>Donations from Auxiliary Bible Societies.</i>	
Elizabethtown, N. J. B. S. per Mr. David Mackee, Treas.	100
Rockville Female B. S. Montgomery co. Maryland, pr. Miss F. R. Davis, Sec	40 12
Kenebeck, Maine, B. S. by Nathan Weston, jr. Esq	65
Welsh B. S. of Stenben and Utica, per Rev. Jno. Roberts, Presd. and Ewd. Baldwin, Treas.	50
Charleston B. S. by Wm. Payne, Esq. Treas.	500
Falmouth Aux. B. S. Mass. from Thatcher Lewis, Treas through Jno. Tappan, Esq.	25 90
Madrid, N. Y. Female B. S. by Mrs. Catharine Hunt, Treas.	11 50
<i>From Auxiliary Societies and Individuals for Bibles.</i>	
Union College, Schenectady, B. S. by Mr. Joseph Myers Treas.	40
Salem and Vicinity B. S. by Rev. D. Worcester,	287 93
Union B. S. of Chataque co. Anselme Potter, Treas.	16 25
Newburgh B. S. by Mr. James Miller, Treas.	35 48
Bedford co. Va. B. S. by Michael Graham, Esq. Treas.	100
Madrid Female B. S. by Mrs. Stone, Treas.	11 50
Suffolk co. B. S. by Jno. Woodhull, Esq. Treas.	40
Joseph Grishane, Esq. Pendleton, for Bibles,	50
Received for Bibles sold individuals, and for broken and cancelled paper. &c.	158 20
Short credited in July report on a donation from the Windham, Conn. Charitable Society.	3
	\$1754 98
WM. W. WOOLSEY, Treas. A. B. S.	

GOOD DEVISED.

For the Religious Intelligencer.

Old books turned new : or, much good at little expense.

The present is a day of benevolence. Individuals are probably more studious of means and ways to do good than in any preceding period of the world. Of this, the multitude of benevolent projects

that are started, is conclusive evidence. Among these the following has recently taken place.

An individual in one of the country towns in this State, interested himself in procuring books for the new settlements. He went and invited people in the several districts to contribute their good books ; books of good moral character and of religious tendency, which they had read, and could spare, for the benefit of others. The consequence was, he obtained in this way a very good assortment of books to the number of near 100 volumes. He neatly boxed them up and sent them to the agent of the Connecticut Missionary Society, for the new settlements.

A demand for serious reading must necessarily be created in all those regions where the Bible finds its way. Would some benevolent individual then in each of our towns, go and do the same, that this man has done, this demand, serious and extensive as it is, would speedily be supplied. The important question then is, shall it continue and increase, (increase just in proportion to the diffusion of Bibles,) and still remain unsatisfied, when the way of supplying it is so easy and the means so cheap ?

NOTICE.

All persons, who contemplate making donations of clothing, bedding &c. for the use of the Indian missions, are requested to forward them in the course of September and October, if possible that they may be shipped together, and may reach the stations in season for use during the coming winter. Such articles may be left with S. T. Armstrong, No. 50, Cornhill, Boston ; Henry Hudson, Esq. Hartford, Conn. ; John Sayre, corner of Wall Street and Broadway, city of N. Y. ; Brundige, Vose and Co. Baltimore ; Rev. Francis Heron, Pittsburgh, Penn. ; William Slocumb, Marietta, Ohio ; and Robert Ralston, Esq. Philadelphia. Boxes, containing such articles, should be strong, but not needlessly heavy ; the articles should be well packed ; and there should be a plain legible direction, not easily to be erased, stating for what mission each box is intended ; or that it is for Indian missions, if the donors do not choose to fix its destination. There should also be a designation of the place, from which each box is sent ; and a paper containing a description of the box, and the object for which it is forwarded, should be left with the agent, to whose care it is addressed.—*Pan.*